

RAPE OF BURMESE BUDDHIST WOMEN



SO MANY BUDDHIST GIRLS RAPED BY MUSLIM MEN -

There is a problem of rape and sexual abuse of Buddhist women and girls in Burma. Ignoring it will not make it go away. When Mafia mobs, Drug warlords, Gangs, Dictators and Regimes terrify and abuse the people we don't ignore them - we name them, detail them, and expose them. Women and girls deserve safety and trust, and action to stop this horrible abuse.

Perhaps the biggest instigator of the flare-ups of inter-communal violence is and has been the many rapes and murders of Buddhist women and girls, by Muslims, especially by Bengali Muslims, who are also known by the disputed term - 'Rohingya'.

The rising number of brutal rapes of Buddhist girls set off increasingly boiling tensions as the abuses, intolerance, violence, and supremacy of the Muslims drives the Buddhists to the point of taking action to stop the violent abuses. It was rapes, gang rapes, rape-murders, and rapes of very young girls which triggered the explosions of recent violence in Kyaung Gone, Thandwe, Kantbalu, and others. And it was brutal assaults and murders of Buddhist monks and/or innocent civilians which caused the eruption of violence in Meiktila, Lashio, Okken, and other places earlier in 2013.

The same Muslim issues and violence are causing death and destruction in Southern Thailand, the Philippines, Indonesia, Bangladesh, India. In all of these places the Muslims are clearly the aggressors, and the Buddhists, Hindus and Christians are being savagely raped, attacked, blown up, shot, kidnapped, and killed. And, many if not most of the victims are innocent women, children, teachers, civil servants, Buddhist monks, Christian priests, migrant workers, etc.

The following 7 cases show why many many Burmese Buddhists are at the end of their well-known patience with the Muslim community in Burma/Myanmar. These violent and brutal abuses of Buddhist people, their Buddhism, and of basic humanity, kindness and respect cannot be tolerated.

1) Muslim Man Raped 13 yr-old Buddhist Girl Multiple Times

A 43 year-old Muslim man, raped a 13 year-old Burmese Buddhist girl, multiple times, in Sept 2013, over a period of days, severely injuring the child, in Kyaung Gone, a middle delta town.

The girl was **threatened with death** if she told anyone about the rapes, and she didn't tell anyone out of fear and humiliation until she was so injured that she had to tell an aunt of her horrible ordeal and she was quickly taken to get medical help. Her parents then learned of this and were horrified, and they reported the multiple rapes to the Kyaung Gone Police Station. The disturbing news spread as police arrested the Bengali-Muslim man and charged him with multiple child rapes.



Muslim rapist



Young rape victim

The Bengali-Muslim child-rapist, **Hla Win**, comes from one of the rich Muslim families and is a rich fish-merchant prospering in Kyaung Gone, a traditional Burmese-Buddhist town.

The raped girl, **Hnin Yuu Khine**, lives near the Baw-di-gone Buddhist monastery in Kyaung Gone's No-2 Ward. The young girl had to work as a sales girl at WinMyanmar Bakery, in front of Kyaung Gone Hospital.

Her mother, **Ma Khine**, works in the town as a laundry-lady washing the clothes of the town's affluent families.

Ma Khine was once married to Hla Win, the rapist!

She even converted to Islam - as she was required to do. (A non-Muslim who marries a Muslim must convert to Islam. This is fact nearly everywhere in the Muslim world with rare exception, mostly in the USA) She later divorced him and embraced Buddhism again.

So the young girl, Hnin Yuu Khine, was basically the step-daughter of her cruel rapist - the Bengali-Muslim Hla Win.

The news of this brutal child-rape was too much to tolerate - these kind of abuses happened much more often now, and it used to not happen virtually at all - when there were just few or no Muslims living there.

The family of the child-rapist and his close relatives are now gone from the town. At least five Muslim homes including the child-rapist's home were completely destroyed but almost no Muslims were hurt.

Only the Muslim family of Bengali Muslim driver Marmut was trapped in the town and some of them were slightly injured as the townspeople threw rocks at their house.

But, the Abbott of Dek-khi-na-yar-ma Buddhist Monastery and the local Member of Parliament, U Thein Naing, and the Township Doctor had managed to calm the crowd and saved the trapped Muslim family.

2) Young Buddhist Girl Abducted And Gang-Raped



A 17 year-old Rakhine Buddhist girl from Taung-goke **was brutally raped by two Bengali Muslims**, on June 29, 2013, **after being kidnapped** from a bus-depot where she was waiting for a bus to go back home.

According to a report by the Myanmar Defense League, 17 year-old **Su Su Mon** was waiting for a bus to Taung Goke when a group of Bengali Muslims on motorbikes abducted her from the bus depot. They then forcefully took her to the forested Nandawtaung Hill, and there two Muslims **raped her repeatedly** that night. They took her out of the town next morning and repeatedly raped her again. **They then bashed her in the head and tried to kill her.** But she managed to run away from them and later she was found and rescued by Rakhine Buddhist youths who had organized to search for the missing girl.

The multiple rapes and attempted murder were reported to the police and two Bengali Muslim rapists, Naing Thu and Min Naing, were arrested. The victim's injuries deteriorated and she was admitted into Taung Goke Hospital.

Reports are that the wealthy Muslim Imams from Thandwe Mosques are giving their Muslim youths a reward of 1,000,000 kyat (about \$740 US dollars) for every Taung Goke Buddhist girl or woman they rape and kill.

The two Bengali-Muslim rapists confessed that they heard the victim call, by phone, to Taung Goke from the Bus Depot and figured out she must be from Taung Goke. **So, they abducted and raped her at knifepoint to claim the reward.**

They then went to their mosque to claim the reward from the Imam. But the Imam told them that **the rape alone was not enough for the huge reward and they still needed to kill the girl.** So they took the girl out of the town and tried to kill her - but she managed to escape.

The Buddhists from both Thandwe and Taung Goke areas were enraged by this horrific act, and by the apparent Muslim religious leaders support and even encouragement of it, and the lack of any concern or outrage from the Muslim community. And then, the Buddhists were enraged again that the woman doctor, a Muslim, who examined the rape victim at Thandwe Hospital, was said to have **falsely reported that no evidence of sexual penetration was found** and that the Thandwe police would be obligated to let the rapists go free.

Riots began in the evening of June 30, as the disturbing news of the brutal rape, attempted murder, and hospitalization of the young Buddhist girl spread like wildfire among the already enraged Buddhist populace of Thandwe.

Soon the armed groups from both Buddhist and Muslim sides started clashing on the streets of Thandwe. By 7 pm two restaurants were burning and the bus-depot run by Muslims was attacked and destroyed.

At least 5 Muslim houses from Dwar-ra-waddy Ward were burnt down and a couple of Buddhist houses were burned down also. The local army battalion entered the town and by 9 pm the dusk-to-dawn curfew was declared and security was tightened all across the town and all the entrance and exit routes were blocked by police and soldiers.

3) Magwe: 9 yr-old Girl Raped Repeatedly - Town Ready to Explode This Is Why There Is Such Dislike of Muslims

Tensions are extremely high after a horrible incident in which a **50-year old Muslim man raped a very young 9-year old Burmese Buddhist girl multiple times.**

The brutal child rapes were committed during the time that the girl and her mother were working as cleaners for the Muslim man's dairy business on the outskirts of Magwe Town. The fearful and humiliated child did not tell anyone until **she was suffering terribly from the horrible injuries** incurred from repeated rapes and then finally she had to visit a free-clinic opened and managed by local Buddhist monks.

At the clinic the rape injuries were shocking to see, and her descriptions of her horrible rape experiences were equally shocking.

The monks called the police but **the local police had apparently already taken a large sum of money** from one of Magwe's large mosque **as a bribe** to not take any action in this matter.

Only when the monks warned them that if the authorities didn't take any action then they would take care of it themselves the Magwe police finally acted and arrested the 50-year old Muslim man for multiple child rapes.

4) Kantbalu Burning After Gang-Rape Attempt By Muslims

On the evening of August 24, 2013, **three Bengali-Muslim men tried to rape a Burmese Buddhist woman**, walking home alone in the dark, as she often did, on the edge of the large village of Htan Gone, in Kantbalu Township in middle Burma.

The 25 year-old Buddhist women, **Ma La Byay**, from nearby Zee Gone village worked as a haircutter in much larger Htan Gone village - which has a train station, two small bazaars and a police station. Htan Gone also has nearly **300 Muslim households with two large mosques and one Islamic Madrassa school.**

That day she was going home alone when a Muslim man, **San Nyunt Oo**, from Htan Gone tried to grab her. First she was able to fight him off, and he went away, but quickly returned with two Muslim men on a motorbike and **they grabbed hold of her and tried to gang-rape her** in the nearby fields. Fortunately for her a group of Burmese farmhands were in the fields and they came to help free her from the Muslim rapists.

Wounded Buddhist victims and Buddhist homes burned by Muslims



5) Buddhist Girl Kidnapped, Raped, Forced to Convert to Islam

Forced to step on Pictures of Buddha, Forced to wear Burqa.

A gang of Bengali-Muslims kidnapped a Burmese Buddhist girl (for her safety - name withheld) on November 6, 2011, in Hpa-an, the capital of Karen State, in lower-eastern Burma/Myanmar.

She was raped and forced to convert to Islam in a ceremony involving stepping on pictures of the Buddha, and desecrating a statue of the Buddha, and then forced to marry the rapist and leader of the gang, 'Hussein-by Arkar Naing', at an illegal Sharia Court.

From that point she was forced to wear an Islamic Burqa, fully covering her, and she was taken across the border to Thailand against her will. With the help of Bengali-Muslims in the Thai border town of Maesot she was kept as a prisoner in a refugee camp for over a month.

Burmese and Thai authorities were led to the camp hide-out by a Thai Buddhist monk who became aware of the situation. Because of his bravery in quietly gathering the information needed to rescue the girl without harm, the kidnapped Buddhist girl was rescued from the supremacist and odious Muslim criminals. (Coincidentally this monk acted in the Rambo movie filmed in Thailand several year, and was nicknamed Monk Rambo!)

The leader, 'Hussein-by Arkar Naing', escaped and has still not been caught, but the authorities arrested three Bengali-Muslims from Thaton town - Mediya Zin Myo Win, Nyi Nyi, and Ibrahim - who were charged with kidnapping, forcefully converting the Buddhist girl to Islam, stealing gold jewelry, and human trafficking, and sentenced to 14 years each - with hard labor.

The lucky rescued Burmese-Buddhist girl then became a college student at Hpa-an College.

Then, she received this frightening letter:

Harjee (_____her name)

By Allah's will you are now given the title of Harjee.

You are a daughter of Allah.

You are a follower of our religion Islam whether you like it or not.

You have Hussein-by's blood inside you and you cannot drain it out.

Hussein-by is now in somewhere safe and one day you two will be reunited by Allah.

There are our Muslim people around you and they have been watching you closely.

If you do anything bad towards us Muslims and our Islam we will distribute the story about you in the Hpa-an College.

Here are what you have to do as a good convert-daughter of Islam:

- You must not and you will not eat pork!

- On 5 pm every Friday you must come to the Myoma Mosque and you must stand directly in front of the mosque for at least 15 minutes!

Do not show this letter to anyone.

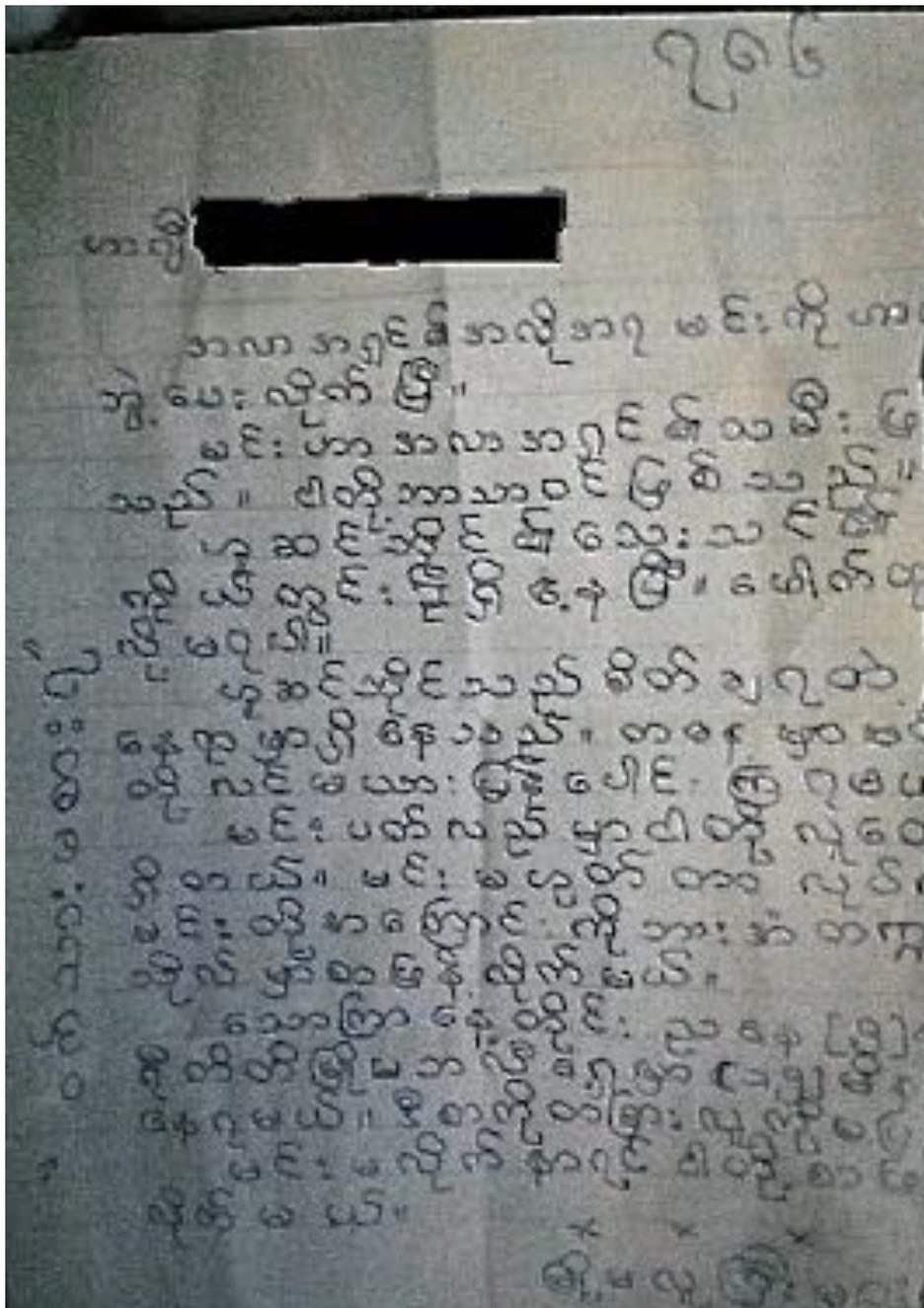
If you do we will distribute the stories about your rape and conversion to Islam all over the town. From the Muslim Elders of the Myoma Mosque, Hpa-an, Myanmar

The girl is in hiding now and constantly worried for her safety and her family.

The **Hpa-an Thangar** (Buddhist monks) network, and the **Association for the Protection of Race, Religion, and Faith** have already reported the matter to the local authorities and are asking them to take firm actions against the Muslim who are now constantly threatening her, and trying to find her. Amazingly, instead of feeling sympathy for her, and allowing her to choose what religion to follow, and allowing her to choose when and who to marry, many Muslims there believe it's not wrong to be forced to convert to Islam, and forced to marry her rapist.

And, because she's 'married' she should only be with that husband.

Meanwhile, 'Hussein-by Arkar Naing' is believed to be in Thailand or Malaysia, and is plotting how to get his 'wife' back, and very likely is also plotting how to kill her. In the name of Islam.



6) Kidnap, Rape, and Forced-Conversion - Ju Ju's story

Ju Ju is a 19-year-old Burmese Buddhist girl from the Mar-la-kar-gyan Ward of Maha-aung-mayay Township in Mandalay. Her parents had died, and Ju Ju had to live with her old grandmother, Daw Ahmar.

Mar-la-kar-gyan ward is a Muslim-majority ward just behind the Panset Mosque in Mandalay. An older Muslim man, Than Min Oo, more commonly known as **Sharban** also lives there. He is a married man with several wives and children but he keeps them somewhere else so that he could be a fake bachelor. Ju Ju knew him just as a familiar person in the neighborhood, but did not know anything beyond that.

One evening in 2012 at about 8 pm Ju Ju was on her way to a class when she saw Sharban on his bike seemingly waiting for her. He said he was going in the same direction and offered her a ride. So, Ju Ju naively sat on the back of his bike.

Soon she realized that they were on the highway heading north. Only then **Sharban told her that he was eloping with her. She was shocked** as they were not lovers, and barely even friends, and also he was much older than her. But it was too late as they were already far out of Mandalay in the dark. **He basically kidnapped her that night and raped her repeatedly at a guest house.**

They finally ended up in the distant mountain town of Nam-khan and only after a month and a half Sharban brought her back to Mandalay. By then her grandmother has passed away and she was alone except for Sharban and his Muslim mother, Daw Hla Myint.



She only realized that they are Muslims when Sharban and his mother refused to arrange a traditional Buddhist wedding for her. They kept pushing her to accept a Muslim wedding at the Panset Mosque.

She had never witnessed a Muslim wedding and naively (but cleverly) she asked them what a Muslim wedding was like. So they took her to the Panset Mosque one day to show her how a special wedding between a Muslim man and a Buddhist Burmese girl was done.

Secret Wedding for Muslim man and Burmese Buddhist girl

The secret wedding ceremony between another older Muslim man and a young Buddhist Burmese girl was being held quietly inside a small hall at the back of Panset Mosque. The Muslim man and Burmese girl were strangely separated by a large curtain. The room was filled with many Muslim men.

Behind the curtain **three Imams first instructed the poor Burmese girl not to pay respects to Lord Buddha anymore** and she had to repeat after them many times. Then they told her **not to pay respects to Buddhist monks anymore** and she had to repeat after them again.

Once the girl could recite the imams' instructions her feet and hands were washed with cow-milk.

They then covered her head and face with a cloth and forced her to walk back and forth on a large blue carpet at the middle of the hall.

Once she walked over the blue carpet three times every Muslim man in the room cheered out aloud. There was not a single Buddhist Burmese from the girl's side as it is strictly prohibited, Ju Ju was told. **After she walked three times over the large blue carpet the imams lifted the blue carpet and** exposed nine or ten large glossy images of most famous Buddhist shrines in Burma. Shwedagon in Yangon, Mahamuni in Mandalay, Kyaiktiyo in Kyaikhto, and Sule in Yangon were there on the floor underneath the blue carpet and **the Buddhist girl was forced to desecrate the Buddhist icons unknowingly.**

The Muslim men-only crowd loudly cheered and clapped once the desecrated images of Buddhist shrines were shown. But the Buddhist girl bride covered her face with her hands and started crying once she realized what she had just done.

(Ju Ju learned that the Burmese Buddhist girl was from Monywa and is now working as a sales girl in a Muslim-owned fabric shop in the Zay-gyo market. The man she was coerced to marry was a poor porter in the same market. She agreed to marry him in a Muslim wedding after being offered a generous set of gold jewelry by the Muslims from Panset Mosque.)

The imams then told her that she was now a Muslim and asked if she still wanted her set of gold jewelry and to marry the Muslim man. She was still sobbing quietly but after a few minutes she whispered that it didn't matter anymore as she had already desecrated the Buddhist images and she just wanted the gold pieces.



So the Imams pulled out the gold pieces from their pockets and put a necklace around her neck, bracelets on her wrists, and a pair of earrings in her ears and the Islamic wedding was over as she was now a Muslim wife of a Muslim man - who might already have 3 wives and ten children, or more.

After witnessing the forced-conversion ceremony of another Buddhist girl coerced into marrying a Muslim Ju Ju was frightfully shocked and that night she told Sharban and his mother that she didn't want to marry that way - **she would never step on Buddhist images, and never convert to Islam.**

That night she was beaten and kicked out of the house by Sharban's mother as Sharban also refused to marry her if she would not convert to Islam.

Burmese Buddhist Girls are priced by the Mosque Imams

Ju Ju told of being beaten and tortured frequently by Sharban and his mother until she agreed to marry him and become a Muslim. Once she had agreed to marry him in a Muslim wedding **Sharban went to Panset Mosque to get a reward for getting a Buddhist girl as one of his wives.**

Sharban told her only that he got 500,000 kyats from the Imams from Panset Mosque. Only later she found the related paperwork and receipt inside his shirt pockets while she was washing the shirts.

Apparently, **the Muslim Imams in Burma have set-rewards paid to Muslim men who manage to marry Burmese Buddhist girls and convert them to Islam.** Imams have priced Burmese Buddhist girls according to their education levels.

According to Ju Ju the Burmese girls with high school education, like her, are priced at 500,000 kyats (\$370), the ordinary arts-and-science university graduates at 1,000,000 (\$740), and the medical-university graduates at 1,500,000 kyats, (\$1,100).

She even found the paper issued by Panset Mosque's Imams to Sharban honoring him and rewarding 500,000 kyats for getting Ju Ju - a Burmese-Buddhist girl - with high school education.

Just before the imminent wedding Ju Ju got away, and went far away, so that Sharban could never find her.

Ju Ju is a heroic Buddhist girl who has bravely refused to marry a Muslim man if she had to step on the images of Buddhist pagodas, and denigrate the monks, the religion and even Lord Buddha.

But hundreds and hundreds of other Burmese Buddhist girls and young women will become the victims of Islamists' aggressive drive to turn Buddhist Burma into an Islamic nation like Bangladesh or Indonesia - previously Buddhist nations that lost their Buddhist cultures by the lies and the sword of Islam.

Ju Ju is now saved, but many more Buddhist girls like her will be trapped.

7)Burmese Buddhist Girl Rescued From: Rape, Humiliation, Threats, Blackmail, Sexual Slavery, Shame

These are just a few of the things that a 14 year-old Burmese Buddhist girl experienced at the hands of a 42 year-old Bengali Muslim man. He is 3 times older than her. They both live in the South-Okkalapa township of Yangon.

March 18, 2013, at about 6:30 in the evening: an observant, smart, and caring Burmese taxi-driver - Aung Aung Oo - picked up an odd couple from the bus stop at the South-Okkalapa Post Office. The man was a 40-45 years old Muslim with a long beard, and he had a young, teenage Burmese girl (name protected)with him, and they got into the back seat of the taxi. At first Aung Aung Oo wasn't really curious about them, as they were sitting away from each other. But he became attentive and somewhat shocked when the Muslim man made a move and started touching the young and obviously Buddhist young girl in a very sexual way. Aung Aung Oo could see that she was not a girl of bad character. The way the older Muslim was inappropriately handling a very young Burmese girl made Aung Aung Oo suspicious, concerned, and upset.

The Muslim man and the young Buddhist girl got off at Min-gala-taung-nyunt and went into a Panthay (Chinese-Muslim) noodle shop. Aung Aung Oo parked his taxi nearby so he could watch them. He even called a close friend who lived nearby to come and sit beside him in the cab. He knew something was wrong, and he was worried for the girl. Aung Aung Oo had a daughter roughly the same age.

About 40 minutes later the odd couple came out of the shop and hailed a taxi. Aung Aung Oo and his friend closely followed in their taxi all the way to South-Okkalapa. The young girl was dropped off at the Post-Office bus stop and the Muslim man kept going in the taxi.

Aung Aung Oo made a quick decision: first he asked his mate to jump out and get the girl. He then accelerated his taxi and cut in and blocked the taxi with the Muslim man still inside. Aung Aung Oo jumped out of his cab and yelled at the Muslim man,



“What the _____ are you doing to that young girl?”

The Muslim man realized that he had been caught and tried to run away. But, he was grabbed by some Buddhist men nearby and Aung Aung Oo explained to them what was really going on.

A crowd of Buddhists was gathering, and not wanting it to get too large and possibly lead to destruction, Aung Aung Oo forced the Muslim man into his cab, picked up his mate and the young Buddhist girl, and took them to the nearby South-Okkalapa Police Station.

On the way to the police the Muslim man - in the back seat - was heard whispering to the young Buddhist girl sitting next to him, *"lie to the police"* and tell the police that they *"were married already"*, and that she was *"well past 18 years ago"* - and he whispered those things in a way which implied that if she did anything to implicate him, she and others would be greatly harmed.

Police Are Incompetent, Unhelpful and Arrogant

At the police station, after hearing Aung Aung Oo's suspicions, the police officer asked the girl how old she was, and if the Muslim man was her husband. She said she was almost 19, and that she was his wife. Then the policeman told Aung Aung Oo that they couldn't do anything - even though they could see and sense that something was wrong - because the girl was defending the Muslim. Aung Aung Oo urged the police to call her parents. The officer phoned the parents (actually pretended to call) and told Aung Aung Oo that the girl's parents were coming. The officer also asked Aung Aung Oo to leave. Aung Aung Oo told the officer he would like to wait for the girl's parents, and the officer threateningly asked him if he wanted a race riot on his hands. (There were concerned and upset people waiting outside the police station). So, Aung Aung Oo left. He assumed the parents were indeed coming to get their daughter. He didn't know yet that the officer had lied about contacting the parents.

Soon after Aung Aung Oo left the Police Station the officer called a Burmese Buddhist man - Thein Htaik - a local political-fixer from the ruling USDP (Union Social Development Party) and asked him to personally take the girl back home, and Thein Htaike did take her home, but only to the beginning of her street. About an hour later, at 10:30 pm, Thein Htaik came to the girls parents house. At the Police Station he had discovered that the young girl gave them a wrong address and so he quickly visited the local Ward-Administrator's office and found out her real address.

Thein Htaik then took the girl's brother - Aung Myint Myat, a local trishaw driver - and her father Khin Maung Oo - to the local Ward-Administrator's office and explained to them the illegal affairs and abuses the girl had endured with the Muslim pedophile/rapist. The brother and father told him that they wanted to press charges against the Muslim man. They were told to come back to the office the next day.

The next day - March 19, 2013 - at 7 am, Deputy Police Inspector Myo Aung met with them and they talked until 10 am. Then the police chief read to them from a law book and told them that the police couldn't do much and they should prepare to go to court. He told them to come back the next day.

Family Lost Confidence in Police, and Girl is Stubborn

The next day - March 20, 2013 - the girl and her family did not go to the Police Station. The police sent a few men to fetch them, but they used the excuse that the girl was now ill.

Actually, they had lost confidence in their local police for three reasons:

- 1) The police didn't call the family while their daughter was at the police station the first day.
- 2) The police didn't personally send her back home but asked Thein Htaik to take her home.
- 3) Thein Htaik irresponsibly left her at the top of her road.

On March 22, 2013, the police came to their house and took the whole family forcibly to the police station. At the police station the elder sister May Cho Oo bitterly complained to the chief about the police not contacting the family on the very first day. The police chief then lost his temper and swore at her.

The parents of the young girl then tried to press charges of statutory rape against the Muslim man but the girl somehow by then was so completely under the spell, or the threat of great harm, with the Muslim man and couldn't see that her young life was being cruelly destroyed, and she refused to cooperate. She was undoubtedly feeling shamed that she had been raped numerous times by him.

Meanwhile, Aung Aung Oo was staying informed about this situation. Deeply frustrated, he took the family and the young girl to the Shwe War Win Buddhist monastery in South-Dagon Township. The monks there tried to explain to the girl the wrongs being done on her by the Muslim pedophile/rapist, but the girl still didn't see the truth. So the monks finally called in the Thaketa 969 movement group led by Ashin Pyin-nyar-daza. The 969 monks provided 100,000 kyats (about \$75) to the family and also gradually brought the young girl to clearly see the reality and the truth. She finally got over the sexual bond from the trauma he had forced upon her. She then told them the true story of how that conniving, lecherous Muslim pedophile/rapist turned her into one of his young sex-slaves.

Rape and Abuse, Making Her a Sex-Slave

Family poverty had basically forced her to drop out of school after her fifth-grade. Her father was a local trishaw driver, and the family had 10 kids. So, she had to drop out of school and learn to become a seamstress, in order to help support the very poor family. Unfortunately for her, the place she had started learning how to sew was the house and sweatshop owned by the Muslim man. His name is Aryut Saw Lwin and he has a young wife named War War Shwe - who was previously a Burmese Christian - but was coercively converted to Islam upon their marriage.

The young girl continued telling her story: she had started training at Aryut's shop at the tender age of 13, and by 14 she was sewing cloth-bags as a day-wage-earner at the same shop.

In April of 2012, she (then, barely 14) was taken to a cinema by Aryut and molested inside the dark cinema. She was then given some cash and persuaded not to tell anyone. Soon after that, Aryut took the poor innocent Buddhist girl to a guesthouse in Taung-thone-lone and forcefully raped her. She admitted to the 969 monks that after that rape he told her that he loved her and that he would eventually marry her. The rapes at various hotels and guesthouses kept on happening, repeatedly, since that time. And, the girl, being naive, uneducated and shamed, didn't know how to think about this.

Aryut bought a sewing-machine for her and let her work at her home - possibly to avoid suspicion and detection at his crowded shop. He definitely knew very well that he was committing a serious crime. The way the sexual relationship between them worked was that the Muslim would tell her to meet him at the bus stop at the South-Okkalapa Post Office, and then they took a taxi to a guesthouse or hotel.

Right now, Aung Aung Oo has contacted the Youth Legal Clinic (Sanchaung Young Lawyers Network) and they are preparing to press charges against Aryut.

Apparently the corrupt South-Okkalapa Police have possibly taken some bribes, and are refusing to charge Aryut for multiple Statutory Rapes and other serious charges for what he did to the 14 year old Buddhist girl.

Aryut has 6 young girls working for him at his sweat-shop. Three are Muslim girls and three are young Burmese Buddhist girls and no one really knows how many of them have already become his young sex-slaves.



Young rape victims



The Buddhists can no longer tolerate the intolerant.

If you know the Burmese people and culture, and the history, you will know that it takes quite a lot to make Burmese people rise up and destroy things or fight. However, there is contempt, violence and intolerance from the Muslims that has been rising to the boiling point.

The Burmese Buddhists express that the Bengali-Muslims (also known as Rohingya) are particularly intolerant, and show only contempt for the Buddhist culture and Buddhism. The Bengali Muslims often taunt the Buddhists, denigrate the Buddhist religion, and the Buddhists say their property or crops are often stolen, their women are raped, and Buddhist monks are mocked and insulted. Many of the Bengali-Muslims in Thandwe and vicinity are wealthier, merchant class Muslims from Rakhine State (or from Bangladesh, but posing as fake 'Rohingya' from Burma) who arrived a number of years ago, and with massive financial support from Saudi Arabia they have become the commercially dominant group in Thandwe, with their gold and jewelry shops, and new mosques (with their very loud prayers broadcast night and day, irritating the Buddhists) and more and more Islamic madrassa schools being built (in which the children are easily indoctrinated into a mentality of supremacy and intolerance of others) and the schools are most often established with money and agenda from Pakistan and Saudi Arabia.

Much of the international media, NGOs, human rights groups, outside observers, and even the United Nations mis-identified the conflict and assumptions have been made which are - in reality - quite erroneous.

And, there is a massive amount of manipulative and fraudulent media which has vilified and demonized the **real victims of this conflict - the indigenous Buddhist people.**

Nowhere in this report, does the writer advocate, advise, imply,
or even suggest the use or application of violence or harm,
or even thoughts of harm.

All people should have the right of free speech, freedom of thought,
freedom OF religion, and freedom FROM religion.

However, when under violent attack,
or at imminent or near certain risk of injury or death,
a person has the right to defend him or herself,
and loved ones or other innocents that may need protection.
But, to repeat: This paper and this writer advocate no violence.

The less violence the better, and no violence is best.

With metta (loving-kindness) for all.

By Rick Heizman, San Francisco, March 25, 2018

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